M1639cc1

[redacted]
Must Remain in
Transcription Room

Barn Lunch and Coffee
August 2, 1969

There are two things, today, I would like to mention. They're a little bit apart from each other and they're really not related than only in the sense of Work and activities which we do from the barn, from here.

One has to do with the possibility of starting a group in Chicago. Marina is now in Chicago and Bob and Lois will be there. There are certain relations there, I think, of people who do know of our friends. And I really believe that we have been quite slow in trying to develop something in Chicago. There was at the time, interest because of Mrs. Wright. And I remember a meeting that we had there at that time that some of these people, and, also, there was a person from New York who had contact in Chicago, And I talked there for, oh, several years ago. It never amounted to very much, And I think now is the time that we should start to have a good group. So, therefore, anyone who has any idea about any person in Chicago, will you please give such names to Marina? Marina Marina and Bob will have to work it out, And They'll work it out together in such a way that whatever it is that they will start, either as a reading group, or just meeting, that very soon they will be supplied with material from us in the form of tapes. And that I hope that you will consider that as a very necessary adjunct to the dissemination of the ideas. ¶ Gurdjieff was in Chicago. He visited there. Nothing much happened because there were a few people who afterwards, came to New York. So it had no particular effect, And, like some of these little trips of Gurdjieff took, it didn't, it was not for the purpose of starting a [redacted] group. I think it was more, maybe, to be able to write in <u>All and Everything</u> about the slaughterhouses in Chicago. It was on his way to Wisconsin where he went to Frank Lloyd Wright--Taliesin. ¶ Many of these

kind of things that have happened before, ought to be tied up. I have an idea that there is still a great deal of that kind of information that people who have heard about Gurdjieff and the ideas which is now a little easier discussed because it becomes much more general knowledge. But that it also depends very much on the activity on our part. And that we must run--we must be careful not to run the risk of becoming too much in-grown--ingrown toenails. Many years ago a remark was made about us in New York by a person who was, of course, very much familiar, particularly with Orage and the groups because the groups were originally held at his--at her house. She died. She was quite well-known person. But one of her remarks about us was that we were incestuous. And I think we run that risk. Last night I talked about the necessity of the outer world as that which should be placed in a certain position for the possible development of inner life. And when we exclude too much and concentrate a great deal on Work here, we might forget that there is definitely a task regarding other groups in other places. And that whatever you can do, and think about it, whatever suggestions you might have, whatever ideas that could be useful for that purpose. Also that you include in that what you already know that exists but with which you are not familiar. That there are tapes from other places with answers, sometimes. That you become a little bit more flexible. Work is not confined only to the Barn. Work should be all around. It should be so that it is Work that you find at a certain place. A few weeks ago I made a suggestion for the guest house. That we put <u>All and Everything</u>, as a copy, in each room. And I almost jokingly said to put a little note in from the 'Gurdjieffians' imitating the Gideons with their Bible. It is in line with that kind of thing that one walks through life

much more with the possibility of contacting certain people and arousing in them the possibility for themselves and, of course, for oneself also, really to disseminate and to have, as it were, the ideas much more on your sleeve. That is as far as the possibility of further growth is concerned, and also the necessity of that what is growing should be kept at a certain level and not deteriorate. That is very difficult problem. And it is also necessary to realize what it involves. And for that it is good when people come from other groups to be here for a little while and maybe then go back with an idea of what is here and what might even exist somewhere else. That is as far as the outside world is concerned regarding the Barn.

The second thing I wanted to mention is that what is concerning us, here at the Barn. And it is that I would like to ask a concentrated effort for this week end to finish at least that part of my house which will be devoted to office work. To bring it under a roof so that, by the end of tomorrow, I can move some of the things there and use it even if all the windows may not have glass and even if all the partitions may not be up, that at least it can be kept dry. For that we will need certain people who really wish to attend to work there. And I would like to mention to you how necessary it is sometimes to create for that kind of a project (and it is not because it happens to be connected with me) but it is a project where you can see you're doing certain things for a very definite purpose. That then, as a result, the attitude of those who work could be quite different because they would feel, not only loyalty, but a desire actually to do their best for that particular aim which is, of course, a different kind of an aim and it has to be concentrated. And people should not be in each other's way. And people should not wait until they are told, they must do. And if they don't know, they must ask.

So if that kind of an atmosphere could be created, you would really find that that kind of an affair for today, for this afternoon, and for tomorrow could have a definite meaning. So that later on you would say " You remember how at that time we did that." Because I do know such things can exist. I remember several times in Brewster that will refer to the building of the music room. Say do you remember how that and how so and so stood there at that time and that big beam that had to go up? If one could connect in the attempts of Work different affairs of ordinary life, your life would be much richer. And you would have in your memory a means of reminding you at the time that you remember certain things that them have to do with Work and you could become stimulated. And that is really what I would like. To utilize this kind of an opportunity so that in your life it could become a little period or some days which you will not so easily forget. You understand the purpose why I want to have something separate from where I live. That what is needed for this kind of work, apparently, is contact with different people who have to talk. It is also necessary to receive from different cities and groups information about the condition of their Work in the form of tapes to which I, of course, have to listen. Or, where there are several who help me in taking care of certain--certain groups where they answer. It is the same kind of a thing in principle because such tapes, in order to make them feel that they are a part of us, have to be answered. And they have to be answered in a certain way, in a correct way. We've talked about what is necessary for that kind of an answering and I am as much one of you all in doing that. But you see, it means dictation. It means also, partly, a little disturbance which I don't want to introduce into the place where I live. Because where I live there is something else. There is something I want to create as my world in which there

should not be the disturbance, all the time, of ordinary life even if ordinary life has to do with Work, as such. Within me there is no distinction between one or the other. But it is that what I wish in the outside world of my own to make a division between that what belongs to my inner life per se and that what belongs to my outer life, also per se. That is, I cannot mix them at all times. Within me they are one. To the outside they are two. And it is exactly the same as when a family, about which I spoke last night, has within the family a certain relationship. So when the children go in the outside world, including to school, that they can fall back on something that belongs to the family even if they are disturbed by the outside world. And it is for that reason that I would like now to concentrate on making something so that for next week I will be able to sit there and actually regulate or to put in a certain form of organization the different things that I have to do. This last week was a very difficult one for me. And I have a feeling at the present time that I've lost something. And I really have to make up for it. And I want to concentrate next week to undo whatever circumstances made me do this last week. I don't want to have that hang over. And for that reason, I want to concentrate, I myself, as much as possible. And it's on that basis that I ask you all, whoever can, to help to bring that to a certain conclusion. Because the finishing up can always take later. This is the crux of the building which I would like to have finished so that it can be used for further work. I also would include in that, you might say, the grounds underneath. The bringing over of certain material--firewood--in line with what is the plan for that building. I also would like to move out of the big room of the house certain things which do not belong there. So we need also physical labor. But the greatest part, of course, will be the erection of the roof, the rafters, the reefers and the tar paper. Robert, as you know, is in charge of this. And it's up to him to divide the kind of work and to delegate it. But

it's also up to him to help instill that kind of feeling for Work. And he cannot do it if you are not receptive. Whenever one wishes to plant enthusiasm there has to be a soil. And you have to understand that the intention of one person is not always enough. That that what is planted has to be received. And for that reason, I mention it so that you, in great simplicity, will work. I also would suggest that for one hour this afternoon there will be silence. That there will not be talk. That you make an attempt only to talk when it has reference to a 2x4 or a 2x6, or where is the saw? That you forget for a little while your ordinary ways of how you usually physically work. But that then you make an attempt at such a time preventing yourself from becoming teomechanical. That something else could exist in you. And that for one full hour you will really dedicate much more energy to your inner life. And without forgetting what you have to do and to drive in a nail straight and that you don't make mistakes. That, of course, is paramount because you are actively busy in some physical activity. But that, at the same time, if you can remember where your Work ought to come from as a motivation that that in that hour, let's call it even semi-silence, there is something produced as an atmosphere which I know that when it is difficult for you, and you, nevertheless, you make the attempt it will have a very good result. It's up to Robert to find out when is the best time, most convenient, and most conducive to the progress of Work. We will do the same thing tomorrow morning. We will do the same thing tomorrow afternoon. So that for these three hours there will be a chance for those who work on this kind of a project, to help remind them of the value which there might be for your inner life. I hope you can maintain it. And I hope it will be a memorable couple of days. Let's drink to that kind of a level of that kind of Work in contact with daily life or in physical activity, whatever it is that you have to use as manifestations of you own. But that it comes from an inner source and that that source is pure. Free from all

kind of ordinary little affairs which otherwise would affect you. That you really during that time have an intention to do whatever you do as well as you possible can. Have a good afternoon.

Coffee

So while we have coffee. I believe it is better that with coffee we say certain things. If I'm not there it is difficult to maintain a level, I wish you could among yourselves and even when you drink coffee that the tone need not go down and that you don't lose yourself in ordinary talk. You will do that when you go somewhere else and life, as it were, takes over but I believe that it is really necessary that even if I'm not here ~~in being~~, that is, If I don't appear, that there is still something in you that wishes to retain a level. And it is exactly then that you try to find out what there is really in you. I think that it is always the case that when people are left alone they fall down to the level where they usually are. And it is interesting if you want to find out for yourself where you really are, If you let things simply go and take place automatically. And many times we talk about what is the level of your being. When you don't pay attention to it, it will come to that particular level. And it'll settle there because that's where you usually live. Without any thought. Without wanting to do anything about it. And it doesn't ask any particular questions, because it is that level of your ordinary life. It's the level that is indicated by the kind of the thoughts that you will allow in your brain. Or your [redacted] feelings you have and particularly in looking at other people, How you react and what you are and what you think and then, because of that maybe, feel. You have to learn that whenever you want to Work you have to make an effort, all the time. The atmosphere of the earth is not useful for Work. Simply because consciousness does not belong. BECAUSE If it did belong we would

not have such trouble. And I don't care if you call it consciousness. Non-mechanical is probably better. And when one is on earth, mechanical, and your whole upbringing has pointed to that and your education has allowed you, it is really that form of non-attentiveness to something else that causes you to be what you are. So, if you have any questions we can talk now about Work, about your day, maybe, or problems. You see since I have now the habit of talking and very seldom really to allow questions, so that even on Wednesday, although I might change that when we get started again, that I might allow then questions, but, as you know, I prefer not to, because it disturbs a train of thought many times. And on Friday, you know, at lunch I also talk. So Saturday and Sunday are the only possibilities for that now. So when you do ask it has to be concise, it has to be thought out first. You have to be clear--almost like a contradiction--you have to be clear about the unclarity. Your question has to be something that you have come to a conclusion as a result of your thought, what is this?, what is that?, what do I do?, here I am, I've had that kind of experience, how do I interpret it/, what do I do next? If you make that attempt it will be helpful. So what kind of questions do you have?

Question- Mr. Nyland, today I tried to Work with pleasure and I didn't know where the struggle of work should be, because like, I made efforts when it came to me and I didn't, um I mean, maybe I made it too easy on myself.

Mr. Nyland- Why did you want to work with pleasure?

Answer- Because I make Work into something that's impossible for me to do.

Mr. Nyland- And you think that if you could work in the ordinary sense with pleasure it will be better to Work on yourself, or do you want to Work on yourself with pleasure?

Answer- Yes

Mr. Nyland- Why? Work on yourself does not mean it has to be pleasureable. It can be in that way, lets say, adventureous to find out certain

Mr. Nyland- things about yourself that you want to find out, and that might give you pleasure afterwards, when you find something. But Work as such is only a recording and there is no interpretation, so there is really no reason to be pleasurable. And only that you make an attempt and it is in line with something that you want to do and that can give you pleasure because you hope that it will help you to grow. But not Work itself.

Answer: I am not sure if that's exactly what I meant.

Mr. Nyland- "I" is independent of you. "I" is interested only in observing. "I" is only interested in being in your presence and then having a knowledge of you being there, "I" has nothing to do with your brain, than only the brain functioning in an unusal way which we call awareness. And as soon as you start to introduce any thing that belongs to your ordinary life as far as "I" is concerned, "I" is really indescribable. And when the purpose of Work is to create "I", not the purpose of having pleasure, I do not understand where the pleasure is attached to it. If it is with ordinary life and if you are working in ordinary life and you want to be, you want to enjoy it, you want to do it with pleasure, it's alright, but all of that is an unconscious state. And I'm afraid that if it is with a little too much pleasure that there will not be any energy for the formation or the creation of an "I". You can stretch the point if you like. When you do certain things with pleasure you are in a good mood in which you then would like to try, perhaps, certain new things, like the creation of "I". Because when it is pleasurable there is of course energy available and if one wants to use the energy only for the enjoyment, then there is nothing left. But if I am in a happy state, I

(Mr. Nyland-) feel alive and I want to do certain things because I'm alive. And this aliveness requires, on my part, some form of expression. Now it can take the place for a little while as energy, that I have, that I show I am in a good state and that I work with pleasure.

But there may be more energy left than just for the utilization of a pleasurable state. And many times when I am in a state of enjoyment I feel like doing almost anything. And sometimes when one says "I'm so happy I could move a mountain", then I would say instead of moving the mountain, create an "I". So the elation can help when it is elation which produces another wish and if that wish is directed towards the creation of "I", it could become work. You understand what I mean? They are two different things you have to keep separate. Work in life, work on earth, and Work in heaven. When I work in life, I work mostly with my manifestations and my feelings which, of course, produces a manifestation. And my thoughts which have to do with that what I perceive, or rather what I get through my sense organs. And that is a complete unity. And I call that my personality. And that should never be disturbed if I want an "I" to be observant to that. And the creation of "I" is, together with the existence of my personality, I make something else. Like when an artistic production requires something to be created, I do not change but I make something, from me which I then produce. And, of course, I use everthing that I have in my personality to be an artist. But the result is that something of an art object is created by me. And it's exactly the same process.

(Mr. Nyland)- object is created by me. And it's exactly the same process. When I wish to Work I also feel in a state of wishing to create. And this time I create an"I" as well as I can. And in this "I" I see it as an object of art of myself. And I still remain the artist. That is I still remain the personality who wishes an "I". But "I" now being separate from me can function differently from the way I usually function. The same way as when I'm an artist and I look at the object that I have created I can have different kinds of feelings or thoughts about that what is created. For instance, I can say, I like what I've done. From the standpoint of Work, if I like the creation of "I", I'm not Working. If I say "that what I made was not as yet what I thought I could make", I become a little freer from that what I've made--I'm not so much identified. That would mean, in the sense of creation of"I", I have created something but it is not as yet the way I think an "I" could function. If I, in ordinary artistic activity, create something and then say, "but it is not at all what I want, but for the purpose of fulfilling my wish for creation it can serve". If I now, with that, create in the object that I have created in an ordinary unconscious sense, something that could make it alive so that then, because of it's aliveness, it could give me an idea of how to create next time then I would have, towards that what I have created in ordinary life, an objective viewpoint. So if I want to create an "I" I have to create it in such a way that I'm not attached to it but wish this "I" to have a form of life then, when that starts to function towards me, it will give me the result of that aliveness. You understand now what I mean? (Yes). Allright. Yah.

Qustion-# 2- Trying to understand pondering

Mr. Nyland- I think pondering is ordinary thinking. It is a mental process where you utilize certain facts which you have received in the an ordinary way and which are stored in the front of your head. And when I say there is a word for certain things or a discription of a concept, it is a mental activity that takes place in my forehead. When I wish to ponder, I utilize, by a certain desire on the part of my brain, the kind of facts that I have received in my ordinary unconscious way of living. And in that kind of a process I select certain facts which belong to me and perhaps even describe me and I put them in the back of my head. In the back of my head there is a scale. And when I say ponder, I operate a scale to weigh the value of the thoughts. So all the thoughts in the front of my head could be pondered about, but several are just flippant and superficial, and they, as it were, they have no weight. But when I say that is a thought that really has a meaning, AND I WANT TO FIND OUT WHAT IS THE MEANING, then it has to go to the back of the head in order to be weighed. So the weighing process in the back simply means that there are thoughts, as experiences, which have been described by me and which I consider part of myself because they are based on an experience. And when I want to weigh them, I want to see the value of such thoughts for my life. And I will say that what gives me more desire to live, or more desire to become inspirational, or more indication of the place where I am, or more value to me in reaching an aim, then I have thoughts WHICH HAVE more value than just a superficial one of saying hello to someone who happens to pass by.

Nr. Nyland-Now for that it is necessary to have some kind of a measurement. And what is supplying the measurement, that is, what goes on the other side of the scale, is a collection of data which I have stored away in a very special section of my brain. And when I talk and I have this and that and seforth, and I would like to explain it to someone, I will say, "No these thoughts are not really what I mean, but if you want to really know, I will trot out these things that really have a meaning for me and I'll tell you about them." And then I take out of my brain and my memory certain thoughts which have proven to be of value already since they became more and more deep and I don't lose them. And they had value because, on the basis of that what I then experienced, I have done certain things in the direction of my growth. And these are the measures with which I measure new thoughts and new concepts when they come in the back of my head and are placed on the scale. And I compare them, then, with what I already have experienced. And that experience is for me of a certain value because it has led to a very definite, you might call it, possession on my own part. And I consider them valuable. And in comparing them with that what is valuable, valuable up to a certain degree, I will give the new concepts also a value. That I call pondering. Pondering is only to try to sift out what is important in my life. It has very little to do with the importance of objective facts, or the importance of work on myself. That is a question that I don't settle in my brain. I decide it in my heart if I want to work on myself. And sometimes the heart is lonly the spokesman of that what is the level of my being. And the level of my being is only noticed by the amount of expression of life. And when I come to that region

of the value of my inne

Nr. Nyland-of the value of my inner life I don't use the pondering ability of my brain. I use an entirely different kind of a scale. And that's the scale which is situated in my heart and belongs to my inner life. And it is a replica of that what belongs to my unconscious state. I go through the same process. But then I measure them against certain things in my thoughts or feelings or activities of which I know already that they are in the direction of further growth, quite definitely in an objective sense. So if I have dexterity in ordinary unconscious pondering, there is a possibiltiy that that I will remember. And it's with this I will be able to establish a new kind of a weighing scale in my heart or, even, on the level of my being where I really exist. And that, therefore, when I say, my heart, I have to take into that what is my magnetic center and also what are the flashes of inspiration in my brain. And these are the three different components which form the level of my being. And when I say the reality of my level it means that the three component parts have reached the highest possible development within the means alleted to me. I repeat, it is the availability of the magnetic center of which I can become conscious. It is the sincere wish that that what I wish to do has a direction toward objectivity. And that what takes place in the brain is an insight at a certain time of a realization that something else exists besides that what I am on earth. These are the three component parts of that kind of a scale. And when I weigh, I weigh with my heart as the center and the other two give life to that what is being weighed with. And then what I then consider important for me as a means of growth, of evolution, is then measured against that what I already know by experience.

Mr. Nyland-Allright?

Question #3 I'd like to know something about how to keep something for myself, or rather, to get something going for myself, at the same time I want to feel other people. Like, I react to them so much that I get lost in that.

Mr. Nyland- You remember Friday evening? I talked about inner and outer life and the combination of the two, And that what belongs to outer life and that what belongs to inner life finally has to be joined. And that that what joins them is me by experiencing both. I then talked about neutralizing force which is myself whenever I am stimulated by the other two forces. When it is a question when that I want to feed this what I then call a neutralizing force, as a force, I have to be cognizant of the fact that there is energy going in the direction of my outer life and also in the direction of my inner life. And that, therefore, when I want to be nice and observant, you might say, even of other people or be under their influence or react towards them, it will require a certain amount of energy that I want to give. If, on the other hand, I want to have something that is with me, and stays with me, and is not affected by outer life, and I call it, then, a certain form of permanency of my inner LIFE, there has to be something in me that makes the two come as close together as they can without affecting each other. This is the wish to Work in which a certain amount of energy received from whatever source it may be--either from the outside or from the inside is converted by me into the wish to wake up. When this"I" is created it takes over the possibility of becoming cognizant of that what is my outer life in my behaviour forms, and that what is my inner life in it's

Mr. Nyland-ordinary substance, not ordinary, in it's extraordinary substance of magnetic center. And that then my wish is constantly converted into the creation of "I". If that takes place then "I" becomes the determining factor between inner and outer life. And when I am, then , there, this "I" will help me to neutralize the two forces but to utilize the energy that it involves for the purpose of the maintenance of "I". So what does it mean? I am affected by outer life. I also know something is in me. There is a constant influence of one on the other. And there is very often nothing else but I live in this and a little while later I live in the other. And my problem is to live in both at the same time. And the real meaning of simultaneity is that. That there is someting in me aware of both existing.

Mr. Nyland-Are you at the point?

Answer- Not yet.

Mr. Nyland- Not yet. Of both existing at the same time. So that when that time is true for either one or the other that my"I" will be able to send energy in one and in then other direction at the same time. Now you see how difficult that is? Because my inner life is very little developed. The "I" is very little developed. My outer life is tremendously developed. And it will constantly demand energy for it's own purpose. If I now reduce my outer life to a minimum, then there is a chance that some of the energy which otherwise would go into ordinary forms of behaviour may be available for the feeding of inner life. And if I have the two forces, the third one can do something. But if there is only one from outer life and nothing of the other, the neutralizer doesn't exist, because

Mr. Nyland-there is nothing to neutralize. It means, in Work, that I reduce the conditions in which I still would like to have contact with the outer world. I reduce it as much as I can to a minimum, you might say, to keep it going. But at the same time having a wish for Work, my inner life, then, can operate because the other, that is the outer, doesn't overshadow it.

End of Side I

Mr. Nyland- So the solution is always whenever I want to try to find the equilibrium between the two that I have to give them a fair chance. Either I have to increase my wish for contact with inner life and on whatever the wish may be based, it has to be very strong to counteract any other kind of an effect on me, influence from the outer world, or I reduce the outer world to as low a level as I possibly can, and then there is the possibility of an equilibrium between the two. If on the other hand that what is my inner life has already an existence and has given me during many attempts at Work, a solidarity, that what is solidarity and is there permanently will always influence me in any kind of an outer experience. So the possibility for Work is really quite favorable, that if one continues to Work, you will accumulate much and much more for the possibility of the maintance of your inner life. And there is the possibility ~~of~~ of something that starts to exist ~~that~~ which will be there forever and ever. And when that point is reached it doesn't matter very much anymore what happens in the outer world, because that what I am in reality is not touched by the outside surface. Allright? That is the time ~~when~~ that one can enter into the lion's den and not be devoured.

Question #4- I would like to know something about the relationship of fear to Work, and why sometimes when I work and even sometimes when I am successful and in the middle of feeling successful ~~in terms of~~ IN THE SENSE having an experience, I feel a certain fear. Is there a way out for me?

Mr. Nyland- Have you ever been attracted to fire?

Answer- Fire?

Mr. Nyland- Yeah, there are certain types who cannot resist the attraction

Mr. Nyland- of fire. They have to see a fire as close as they can. They run and do almost anything in order to see a house burn. And at the same time they are afraid of it. Because it is unusual, it gives them an experience of exhilaration, at the same time they also know that it might do something else and not knowing it, they have fear. If I become interested in Work, I have to be adventureous because it will give me a chance to uncover certain things and there is a definite desire on my part to want to uncover because I want to live. And I want to find out what is my world. So I am attracted, and I have a wish to Work. Then when I Work, and as you say even successfully, I see certain things that are unknown to me. I cannot always place them, because they are unknown, and it is a new country. But neverless I am so much attracted to it that I will want to Work in order to find out. Then when I am in the presence of it, I find out there is also fear connected because of its unusualness. As soon as I can classify anything that I already know, and I can say "Oh, that is only that." I have no fear. If there is a noise in the house and you are all by yourself and it is a door that slams, you have fear. Someone might come and kill you. But if at the same time your brain says,"oh, it is only the wind, and it is the door to the cellar," Because I recognize the sound," your fear is gone. The solution to the question of fear regarding Work, is to Work more. And to become familiar with the results of Work. So that finally you will know yourself and them when you do, you want have any fear anymore. It is very simple. On the other hand, if you are in the process of still being fearful, then I advise you not to Work. Let it take

Mr. Nyland-place accidentally. The desire for Work will be there and it will take place without creating fear. Because you will not go throughtthe process of having to Work, and perhaps have fear, You will have an experiencewhich at the moment will give you an insight into yourself. But the fear won't be there, because you will immediately say it is not my fault, but it happened to me and at the same time it will give you information. Thank you.

Mr. Nyland: Now will you repeat it, and speak very loud? Repeat exactly the same.

Question# 5(mostly inaudible) Concentrated day but mind took over...

Mr. Nyland-You mean the mind was not functioning before?

Answer-(inaudible)

Mr. Nyland-How did you come to the conclusion that you wanted to be concentrated? And to do this and that in your AS YOU STARTED THE DAY. You mean your mind was not functioning then?

Answer-(inaudible) It was, but it started to run away

Ans-inaudible

Mr. Nyland-How? How does it run away? Does it start to interpret? Yes. Ans: Did it start to become critical?

Answer-Yes.

Nr. Nyland-Did it start to tell you it was too difficult?

Answer-No.

Nr. Nyland- What the mind do? I mean this running away process of the mind.

Answer- Well, I just started thinking about something about myself ...(becomes inaudible) Mr. N. Well that may be.

Mr. Nyland-There is a certain amount of energy that you can use for Work. The wish represents energy of a certain quantity. The intensity of the wish will give you more energy. The intensity of the wish is determined by the consideration of yourself, in which of course your mind will play a part because it has an idea of what you are. When as a result of Work, and the energy is being used up, the mind is still there to tell you certain things about yourself. And particularly when in Work you may be able to even have received new kinds of impressions of facts about

Mr. Nyland-yourself. When you say the mind runs away with you, it simply takes over because there is nothing else. The wish is gone, the energy is gone, there is nothing to counteract the mind, and the mind has a free place. So it starts to use anything in order to remain busy. When it happens to you, there has to be something in you that tells the mind to stop. And sometimes the mind does not want to stop, because it enjoys formulating or considering certain things under the guise of their importance. It is only a part of your body and when that happens with the mind and it become predominating you have other centers that have to tell the mind not to do it because the trouble is this: if you tell your mind to stop, you tell, with part of your mind, another part of of your mind, to stop thinking. And that other part is not going to listen to that what is equal to it. But if another section of yourself, as your organism, which you might call your feelings and which sometimes is your body, could take every and claim part of the energy of yourself, the mind will receive less energy, and the other two, particularly if they can join together in that wish to become active, even active on a very small scale, they then will represent a counterpart and contradict or counteract the activities of the mind, and then the mind will be pushed in the background. In a case like this when the mind is too active, you have to start doing something with your body.

Answer(inaudible)

Mr. Nyland-No I am sure you didn't. The mind was of course, too strong. And if even if activity doesn't help you, you have to create a condition for the totality of your personality, like rest. Or you have to make your body become active in a very slow

Mr. Nyland- way and assure that part of your mind can be present to that. It would be too much even to ask to make an attempt to Work. But if you could do it, it would be very helpful because then you establish a relationship between a certain part of your mind and your body. Something that is quite different from the ordinary activities of the personality. And IT IS THAT what the mind really does not like, but it cannot help noticing the dynamic quality of the wish of Work. And gradually the mind will give in. You can try many different ways. And if all of that doesn't help, put your head under cold water. Cool your mind off. Oh, it is a very, it is a very drastic something to do, and a lot of people don't want to do it, because they don't believe it. Any part of the body that you put under a certain influence which is so strong, different from what it usually is, will draw to it a enormous amount of energy. That is why I have suggested a BATH TOWEL early in the morning because immediately the energy will go through the BATH TOWEL and your feet and the DISLIKE of it. And something is definitely set in motion and that will counteract the mind in its ordinary habitual way. The mind loves to have the field all to its self and if you let it, it will play havoc with you. But if there is a little bit of a grain of something that you dislike and don't want that, there is a possibility of actually counteracting it. But you've got to be sometimes clever, you may have to create extraordinary conditions and in the first place and THE last place and all the time, you have to have a belief that there is a way out. If you don't have that, nothing happens.

(Mr. Nyland)-But when you don't want to give up, when you know that the mind is the way it is, and it is an enemy, But that you'll still have hopes that somehow or other you will be able to, to put it in bond, to put it in prison, to tell it to shut up and that it can listen. But maybe for that you have to AS I SAY, Give it a cold shower. Allright? Yeh

#6 (Harry) It seems I'm lately, in fact for practically the last month, having difficulty in the sense of being in rebellion against myself

Question #6 ~~Difficulty with inner rebellion.~~

Mr., Nyland-Are you in rebellion in ordinary life against yourself? Or is it rebellion based on that what you see of yourself?

Answer:....ordinary life something from could have keyed it off.

Mr. Nyland- Well, when it is ordinary life, you have to meet it on ordinary life basis, first. If that isn't successful, you can hope for the possibility of an objective something to enter. But the chances are one against a thousand. And it could by accident actually happen and could at that time be very successful. But you can't look for it, because in a state when one is rebellious, you don't really want a solution. You want a state of rebellion.

Answer(inaudible)

Mr. Nyland-That's right. Because your shit - state is not strong enough to throw off the rebellion. And you hang on to it. And sometimes it is an extremely lovely state to be in. Because you have something to talk about, and you can arouse sympathy with someone. And they can look at you say "look at the poor man, how he suffers. Oh, my how he suffers." And it helps you because you think, someone understand me. Its ordinary life. Don't you know? Yeah, when you do it enough you will find out, that all these things are quite foolish. And then when you look at it that way again, why? Rebellious about what? I have to accept myself as I am.

Mr. Nyland-Sick and tired, and this and that, what ever I am. If I Work , something like "I" has to accept me, That condition, and accept the condition of rebellion without liking IT OR disliking. It has to accept the state of lethargy and it has to accept the state of not wishing to live. All of that is the acceptance of "I". because I still have a body. At such a time one uses a mantra Like "I have a body", and I say it loudly at such a time when my body is not in a state when it is in rebellion or when it wants to hunch over and so forth AND FEEL SORRY FOR ITSELF. I have said a few times, you start counting and you walk, and every time you put your feet down you say "one" and you make it loud. The reason for reading the second part, the second reading of All and Everything aloud, is to make that intention known to your brain. So that when you use your voice to read, your brain has to sit up and take notice. And it will notice something that else is going on which refers to that book. It is an entirely different way of reading. And it is not a utilization of your brain in the usual way because when you read, you read with your brain with no objection. But when you have to read aloud the ordinary mind doesn't like that. And particularly when you want to enunciate. And the third reading is even worse because then you want your brain to really understand it. And that the brain doesn't want to do either. The brain loves to talk, talk, talk, KooKuLuKa ? You know. _____ _____ . The brain doesn't even want to progress and that is within it's own means.

Question # 7-.....process of the attempt --- calm down or something ---

Mr. Nyland-What kind of an attempt?

Answer(inaudible) a work attempt at a time when this doesn't go on.

Mr. Nyland- Yeah, how successful, in the real sense of the word, is that attempt? How much of "I" being independent and objective. actually existed? That's your question. Because that's not saying you made a Work attempt, I don't believe it, for it's easy to say. And many times I receive tapes and it comes out so glibly, and "Then I made a Work attempt." And I always shiver because I know damned well it is not a Work attempt, it is just a little saying. When I make a Work attempt, I know it. And there is no questioning and then there is always a result. And there is no question.

Inaudible reply.

Mr. Nyland-Perhaps it is and don't try it in states of rebellion. Don't Harvey. Why wait. It's always at that time when it rains and you want sunshine that you will pray to God, because you don't like things so you want to get out of the rebellion. It becomes an ulterior motivation. It's Not a wish to wake up, It's a wish to stop the rebellion, or sometimes to stop your self pity. It's not the motivation for Work. I think you have to be clear about that. I wish to Work in order to be awake. I don't know a goddamn thing about the state of awakening, but I know that what I am now in an unconcious state, I don't want. So I want to wake up. When I say I am rebellious, I don't like it, but I want to wake up. That does not mean I ask God to take the rebellion away. Because if I wake up, the "I" will accept me as I am. Try to become clear about that. It is not clear now. At the same time you know what I am talking about.

Shall So we stop. I said I was going to make it short. And

Mr. Nyland-particularly in line with what we talked about with certain things still have to be done to the reef, in order to be able to finish what we set out to do tomorrow. We will work tonight ~~until~~ till 7:~~00~~ o'clock[4], not later. So that is alright for those who have.... What time is movements,[2] Ruthie. 6:30? Huh? What? Where is ~~She~~ Jean? What time? O.K. Of course these who ~~work~~ HAVE MOVEMENTS here, if they want to continue, by all means, but work till 7:~~00~~ o'clock only. Alright, Robert. Where are you? (yes.) Is that alright? (Yes.) Good. So, goodnight. It's all on the tape. (Yessir) Good.

THOSE WHO WORK HERE, THEY DON'T WORK

Transcription Betty Lundy - Ann Brown

Typing Ann Brown

Proof-1 Betty Lundy

Proof-2 Bob Lundy

Proof-3 Ann Brown

4 Anne Hanson – check use of quotation marks to mark out when Mr. Nyland refers to something that could be said in a situation – it's kind of uneven –

5. Theodora Goodwin